A SERMON PREACHED *before His Maieſtie,*

At Whitehall the fift of Nouember laſt,

1617.

9
E.12.9
BIBL. CANT. ACAD.

By the Biſhop of Elie, His Maieſties Almoner.

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The 7. and 8. Verſes of *Benedictus*.

VT, ſine timore, de manu inimicorum noſtrorum liberati, ſerviamus, Illi

IN ſanctitate, & juſtitia coram ipſo, omnibus diebus noſtris.

That we being deliuered, from the handes, of our enemies, might ſerue Him, without feare

In holineſſe, and righteouſnes, before Him, all the dayes of our life.

THE

1123:90

THE *children were com to the birth, and there was no ſtrength, to deliuer them.* Eſay 37.3.

The Text the yeere before.

(There we left, laſt) Their, not being deliuered, was the cauſe, of our being deliuered. (And now I goe on.)

AND our being *deliuered*, was to this end, *That, we being deliuered, frō the hāds of our enemies, might ſerue Him, &c.* For I demand: *Deliuered* we were (as this day) why was it? Was it, that we might ſtand, and cry out of the foulneſſe of the fact? or ſtand, and inueigh, againſt thoſe monſters that were the Actors in it? Was it, that wee might bleſſe our ſelues for ſo faire an eſcape? or beſtow a piece of an Holy day on God, for it? And al theſe we may do, And all theſe we

The *end* (or *vt*) of this dayes *deliuerance*.

haue done; and vpon good ground, all. Yet, none of these the very *vt*: nor we *deliuered, that* we might do these: But, when al is said, that can be said, hither wee must come: to this *vt* here, and pitch vpon it: for, this is indeed, the *vt finalis*; the right, the true, the proper *That*: *That*, for our *deliuerance*, we bethinke our selues, how to doe him *Seruice*.

Take the whole tract along, from the first word, *Benedictus*: There is *visited* and *redeemed*, in the 1. verse: *A horne*, or a *mighty saluation*, in the next: After, we *saued from them that did hate vs*: but you shall see, that all these suspend still, no perfect period, till you come to this. But at this, there is. *Visited, redeemed, saued, mightily saued*; why all? For no other end, but *that* being so *visited, redeemed*, & *saued*, we might wholy addict, and giue ouer our selues, to the *Seruice* of HIM who was author of them all.

Our *deliuery* frō the *Grand Deliuery* by *Christ*.

I wote well, that principally and properly, the whole Song referreth to the *deliuerance of deliuerances*, our finall *deliuerance*, from our *ghostly enemies*, and from their

fire

fire, (the fire of hell) by our Blessed Sauiour; which was so great, as it was able to open the mouth, and loose the tongue of a dumbe man, and make him breake foorth into a *Benedictus*.

But, inasmuch as in euery kinde, the chiefe giueth the Rule, (or, as we say here) the *vt*, to all that are from, and vnder it: And that, ours, and all other *deliuerances*, that haue beene, or shall be, are from and vnder that of His: Our *enemies*, set on by those *enemies*, Ours lighted their match, at their fire, (the fire of hell) and so do all others, whatsoeuer: therefore is it, that this Text aptly may be, and vsually hath been, euer applied to any *deliuerance*, *from* any *enemies* whatsoeuer: those of 88, these of this day: the same *vt*, in all: as comming, all, from the same *principium à quo*: and tending, all, to the same *finis ad quem*, that, here, is set downe. The same, *vt.*

For the *principium à quo*; wee haue formerly endeauoured, to set that streight, from whence our *deliuerance* came: Euen from the *goodnes of God*; yet not expressed vnder

1
The same cause *from whence.*

vnder that terme, *goodnes*, but vnder the terme of *mercie*. As elsewhere. As here (but a verse before) *To performe the mercie*. And a little after, *Through the tender mercies of our God*.

Vers. 5.
vers. 11.

Mercie.

Which terme is made choise of, for two causes. One, it includes miserie; The other, it excludes merit: and so, fittest for our turne.

Goodnesse may bee performed to one, though in good case: Not *mercie*; but to such onely, as are in miserie. In *misericordia* there is *miseri*, euer. And this, to put vs in minde of our case, the extreme miserie wee had come to, but for HIS *merc full deliuerance*.

2. Againe, *Goodnesse*, may be shewed to such as may seeme some way to deserue it: So cannot *Mercie*. For, but where *Merit* is wanting, *Mercie* is not pleaded, properly. These, set vs right, in the *principium à quo*, that wee ascribe it not to a wrong cause. Out of *Ieremie*: *It was the mercie of the Lord, that wee were not consumed*. Out of the *Psalme*: *That mercie of His, that is ouer all His workes*.

Lam. 3. 22. The Text An. 1612.
Ps. 145. 9. The Text An. 1615.

And

And now, to the *finis ad quem*. For, wee are as easily, and no lesse dangerously, mistaken, in that. By *Mercies* meanes, without all merit of ours, we *were not consumed*, but *deliuered* from so great a miserie, so neere vs: why were we so? Were we *liberati*, to become libertines, to sett vs downe, and to eate, and to drinke healths, and rise vp, and see a play? was there no *vt* in it? Yes: what was that? *Vt seruiamus illi.* 2. The same end Whereto.

So, there growes an obligation out of it. For, *vt*, is a conditionall, and implies euer a kind of contract, at least, that, which is not named, but is much vsed, *Do vt des, facio vt facias*. So that, the Text is of the nature of a Bond, or Couenant. And I giue it not that denomination, of mine owne head: I finde it so called, in expresse tearmes, but a Verse before, *To remember His holy Couenant.* The Summe or substance of the Text. Contractus innominatus. Verse 5.

A Couenant then, names it. And a Couenant diuides it: For a Couenant is euer betweene two, the two here, God, and vs. The Diuision.

The Couenant on Gods part, is at the fourth verse: *That wee should bee saued from* I.

our enemies. Which Couenant is here pleaded, as performed, by Him, vnder *liberati.*

II. The Couenant on our parts, reſts; *That,* then, *we ſhould ſerue Him for it.* His part is kept, *liberati* ſhewes that: Then may wee bee put in ſuit, for ours, that is, for *ſeruiamus.*

On Gods part, I ſet forth theſe.

Gods part, The *Couenant.* 1. That, we were *deliuered.* 2. That, *from our enemies.* 3. That, *from the hands of our enemies.* And 4. That, *without feare,* (for ſo it ſtands in the verſe) *Vt ſine timore liberati; That, without feare being deliuered.* So it may be taken; and ſo it is taken, by ſundry of the Fathers.

Our part, The *Condition.* On ours, I reckon theſe. Our *Seruice:* The matter; And the maner of it. The

The *Matter.* matter wherin: *Serue Him in holineſſe, Serue Him in righteouſneſſe*: not *holineſſe*, or *righteouſneſſe* alone, but to *ſerue Him*, in both.

The *Manner.* The manner how, (often, no leſſe acceptable then the ſeruice it ſelfe.) 1. *Vt*

1 *ſine timore*; that our *ſeruice* bee freely

2 and cheerefully done, (now wee are out of *feare*) 2. *Vt coram ipſo*, That vnfainedly,

nedly, as *before Him*, not before men (before whom wee may and doe often, halt.)

3. And, for the time of it, *Vt omnibus diebus*, that we faint not, or giue ouer, but continue in it all our life long. Three qualities, of ours, and indeede, of euery true and faithfull seruice. That these bee done; And that they may bee done; And that, that which shall bee spoken may tend to this, that they may be done, &c. 3

VT *liberati*. *That wee being deliuered.* To shew the great equitie on Gods part of the Couenant, we say first: that we were to *serue Him*, though *liberati* were left out; *being*, or not *being deliuered*. This to be our first point. A I. The *Equitie* of *Gods Couenant*. 1. *Vt*, without *liberati*.

The Noble Armie of Martyrs, it was all their case, they serued out their *seruice*, without any *vt liberati*, any bond of temporall *deliuerance*. Farre from any *liberati*, were they three, that were vpon casting into the fire, and, euen then, said: *Our God*, Dan. 3. 17.

whom we ſerue, Hee can deliuer vs out of thy
Verſe 18. *hands, and from the fiery fornace. But, if Hee will not, (not deliuer vs) Be it knowen vnto thee, O King, we will not ſerue thy gods, nor worſhip the golden image, which thou haſt ſet vp.* That is, *ſerue Him*, we will, whether *He deliuer* vs or no. Will yee heare an Heroicall ſpirit, indeed? Not, *etſi me non liberârit, Though He ſhould not deliuer mee*: but, *etſi me*
Iob 13. 15. *occiderit*, yea, *though He ſhould kill me*, To die for it, I will doe my duetie, and *ſerue Him*, though. It is Iob. Theſe ſtood not vpon *liberati*: But, *deliuerance*, no *deliuerance*, come of it what would, they were at a point, would and were reſolued to *ſerue*
2. Cor. 6. 5. *Him*. And (πρὸς ἐντροπὴν, *ad erubeſcentiam noſtram dico*, I ſpeake it not to our commendation) If there were in vs, any remnant of their generous ſpirit, God ſhould not need to come in Indentures with vs. It ſauours ſomewhat of a mercenary, that. *Seruiamus* ſhould hold, and let *liberati* goe, whither it would: And wee, liue and die, His ſeruants, though He had not, or ſhould not *deliuer vs*. This is *vt* without *liberati*.

But

But then, *vt*, with *liberati*. If God take vs, as He findes vs, and say with the Apostle; *parco autem vobis*, *Goe to*, *I beare with you*; & κατ' ἀνθρωπον by way of indulgence, condescend to condition with vs, if Hee come to *vt liberati*; shall not that hold vs? Our duetie being absolute, depending vpon no *vt*, if vpon speciall fauour, God will come in bonds, and let it runne in this tenor, *That, being deliuered, wee shall serue Him*; else not: shall we not then doe it? This being done, I maruell what we can alleadge, to decline our duety; vnlesse we meane, it should be, fast with God; and loose with vs; Hee bound to doe all for vs; and we free, to do nothing for him.

2. *Vt*, with *liberati*.

1. Cor. 7. 28. 6.

And yet a third (to magnifie His mercy, yet more, and to tye vs the harder to our Couenant) *vt*, is not onely with *liberati*, but with *liberati*, first: God is bound, and first bound, to doe for vs, before wee doe ought for Him. It is not, *That wee should serue him*, first, and then *He deliuer vs*, after: But, *that he should* first *deliuer vs*, and after, when wee are *deliuered*, then, and not before,

3. *Vt*, with *liberati*, *first*, before *Seruiamus*.

fore, we ſhould doe our *ſeruice*. It is not *liberandi*, ſhalbe, or may be, hereafter: it is *liberati*, are already. So we are aforehand with HIM. HEE hath done HIS, before we begin ours. *Liberati*, you ſee, precedes *ſeruiamus*: *liberati*, the tenſe paſt, *ſeruiamus* but the preſent, (and I would it were the preſent) I doubt, for a great part, it is yet to come.

And the reaſon, why HE will haue it ſo to præcede; is, HE would haue our *ſeruice* grow out of HIS fauours, our duety, out of HIS bounty. That, is the right, and, (indeed) the Euangelicall *ſeruice*. If HE haue vs at the aduantage, on the hip (as we ſay) it is no great matter, then to get *ſeruice* at our hands. None more ſeruile then wee, then. But, that, is the Legall, for feare. And that ſometimes he hath, but likes it not; HE would haue it, out of loue, out of the ſenſe of HIS goodneſſe, haue our hearts broken, with that. That, is the onely acceptable *ſeruice* to HIM, that growes out of that root. The *ſeruiamus* that growes out of *liberati*, *deliuered* and *ſerue*: firſt *deliuered*, and

then

then *ſerue*. This for the equitie of the Couenant on Gods part.

B
The Performance of Gods Couenant.

NOw come I to plead, that on Gods part this Couenant was performed; that *liberati* we were. Heauen & earth would riſe againſt vs, and condemne vs, if wee ſhould not confeſſe *liberati*, this day. Heauen ſaw it, and was aſtoniſhed: And it is gone ouer all the Earth, the fame of it. But, that, wee doe. The keeping of this day, the meeting of this aſſembly, are both to acknowledge and profeſſe, that a *liberati* there hath bene.

a 1
That *deliuered*.

Nay, not one alone: Two there haue bene: and two ſuch, as *our eyes haue ſeene*, but *our eares haue* not *heard*, neither could *our fathers tell vs*, of the like. Two ſuch, as no Age euer ſaw, nor can bee found, in any Story. That of 88. This of 605. (both, within the compaſſe of ſeuenteene yeeres) One by ſtrand, the other by land: (as they ſay.) From a Fleet by Sea, from a Vault by land, *de abyſſis terræ* (as ſaith the *Pſalme*) as well, as *de abyſſis maris*: a Summer; and a Winter *deliuerance*: either of them, like this

b
Twiſe *deliuered*.
Pſal. 44. 1.

Pſal. 71. 20.

of

of *Zacharies*, able to bring *Benedictus*, from a dumbe man.

a *From our enemies.*

So, *deliuered* we were. But, a deliuery is a thing at large, though it be, but from a miſchance, from ſome heauy accident, it is a deliuery. But, if it be *from our enemies*, it is ſo much the more: as, In that, there is nothing but caſualtie: In theſe, there is rancour and malice, they hate vs: So this the greater danger by farre.

b Mortall *enemies,*

And there is much in the *enemies*: Of thē, ſome reach but at our ſtates, lands or liuelihoods: Other ſome, nothing will ſatisfie, but our liues. Euery *enemie* is not mortall, where he is, the danger is deadly. Ours were ſuch, ſought to bring vtter deſtruction on vs: and not on vs alone, but on ours: nor on vs and ours onely, but on the whole land in generall.

c Secret *enemies,* Pſal. 74. 4.

Againe, of ſuch as be deadly, ſome are *roaring enemies* (the Pſalme ſo calls them) ſuch as threaten and proclaime their enmitie, like thoſe in 88. Others lurke, like vipers, that ſting to death, without any hiſſing at all; as were ours, (this day) which

are

are the more dangerous, a great deale.

This made it (indeed) to be more then *liberati*, (ours.) *Liberati*, is properly *set free*, and freeing is but from Seruitude. This was more. Our death was sought, and we *deliuered* from death, and that a fearefull death, vnprepared, suddenly, in a moment, to bee shattered to pieces. And, yet it was *liberati* too, in the proper sense: for, vpon the matter, it was from both. The Prophets diuision would haue taken place in it; *Qui ad mortem, ad mortem; qui ad seruitutem, ad seruitutem.* They, that had bene blowen vp, to death; they, that had bene left, to Seruitude (to a State more miserable, then death it selfe.) So, in one *liberati*, wee had two. Both from that of *Hamans lots*, which were, to death (onely that was פּוּר in Hebrew, this was πῦρ in Greeke) And from that of *Babylon*, besides, which was thraldome, and confusion. Thus were we *deliuered from our enemies.*

More then *liberati*, (which is) *set free.*

Yet *liberati* too.

Iere. 43. 11.

Esther. 3. 7.

But *from the hands of our enemies*, is more, then *from our enemies.* For, let the malice of an *enemie*, be what it will, if his handes be

3 *The hands of our enemies*, not *our enemies.*

weake, or ſhort, or we farre ynough from them: the matter is ſo much the leſſe. But, if we come within his reach, if hee get vs within his *hands*, then God haue mercie on vs.

Specially, if there be in his *hands*, a knife thus engrauen, *To cut the throats of the Engliſh hæreticks*, as, in 88 diuers ſo engrauen in Spaniſh, were brought from the Fleet, and ſhewed. Or, if there be in his *hands*, a match, ready to giue fire, to 30. barrels of powder (not ſo few.) If the *hands* be ſuch; that is then, a *deliuery*, not *from our enemies* onely but *from their hands*, or (as wee ſay) from their very clouches. Yee will marke, that through all the Pſalmes, euer, the part is ſtill enforced: Not from the *Lions*, but, from the *Lions pawes*: from the *hornes of the Vnicornes*, from the *teeth of the dog*: So here, *from the hands*, from the *bloody handes of our enemies*.

Pſal 22.14. 21. 124. 6.

4 *From* their hands, not *out* of them.

Further, I ſay, it is more, to be *deliuered from* their *hands*, then *out* of them. For, if (*out*) then (*in*) firſt. They muſt firſt be in the *hands*, that are *deliuered*, *out* of them.

But

But *from* them, that, may be from comming in them at all. The better *deliuerance* of the twaine. And, that was ours: And that was *Christs*: Hee is said, to haue *looſed the ſorrowes of hell*, *Non quibus nexus eſt, ſed ne necteretur*, ſaith *Auguſtine*, Not, wherewith He was bound; but that Hee might not be at all bound with them. So we, not by taking vs out, but keeping vs *from*, *from* their *hands*, *from the hands of our enemies*. *In Act. 2. 24.*

Let me yet ſtay a little. For (me thinks) we may finde in this word, not onely our *deliuerance*, but euen the very *maner*, and the *meanes*, of it. Not, in *liberati*, the Latine: but, in S. *Lukes* owne word, ῥυσθῆτε, that will come home to both. *Deliuered*, the Manner of it *Eruti.*

ῥυσθῆτε, that is, properly, *eruti*. *Eruti*, that fits vs, for the *maner*, two wayes.

Eruere, is *de tenebris in lucem educere*. Out of ſome darke deepe hole, (as it might be the cellar) to bring foorth ſomething to light, (as it might be thoſe ſame *vaſa mortis*, veſſels there couched, and deſtined to the blowing vs all vp,) It muſt bee ſome darke vault, or pit, *vnde*, from whence: well From a *darke hole.* Pſal. 7. 13.

therfore ſaid of vs *eruti*, that were *deliuered* from a pit-danger, a danger vnder ground, *in abyſsis terræ*, in the deepe of the earth.

From a *ruine* or *fall*.

Secondly, *eruere*, the compound is, from *ruere* (the ſimple) that is, from a ruine; Not, as if we ſhould haue fallen into the pit, but that, there was there beſtowed within it, that which would haue ſent vs vp, that downe we ſhould haue come, haue fallen downe, all to pieces. *Ruina* it would haue bene, and therefore *eruti*, right. And they talke of helping *incendium ruinâ*. Here there had bene *incendium* & *ruina*, both, and neither helped other: but both bene paſt all helpe.

With the ruine of our enemies.

Deliuered from a ruine; But *eruere* is then in kinde, when we are ſo *deliuered* from a ruine, as with their ruine, that ſought ours. So it was. We parted not of euen hands, we from them, and they from vs, neither of both, a fall. No: wee fell not (no fall with vs) *they fell*, and had a foule fall. Wee were ſo *deliuered from their hands*, as they deliuered into ours. Wee *eruti*: they *ruti* & *cæſi* both, fell and were ſlaine. *The pit they digged*

Pſalm. 20. 8.

Pſalm. 9. 15.

they

they fell into themselues: In the snare they layed, was their owne foote taken. The highest *deliuerance* of all (so much made of, in the Psalmes.)

And thus much was before implied, when it was called *cornu salutis*, a *horne of saluation.* The saluation that so comes, comes euer with the perdition of the aduerse partie. So, is the *horne* expounded in *Deuteron.* 33. *With these shalt thou strike thine enemies, and push them, as any wild beast. Ventilare* is the word, Tosse them vp, into the wind, vpon the top of their horns, till they haue gored them, and brought them to their end. Such was our *horne of saluation*, or (as we turne it) a *mighty saluation.* God shewing his might no lesse against them, then for vs: *visited* and *redeemed* vs *mightily*, in His mercie; *visited* and *ruined* them as mightily, in His wrath.

Implied in *cornu salutis.*

Vers. 2.

Deut. 33. 17.

And againe, in this, not onely the *maner*, how, but the meanes whereby. *For, hee hath raised vp a horne of saluation.* Now to *raise vp*, must needs be interpreted of a person, the meanes of the deliuerie. Who was that?

Deliuered, The Meanes of it, By a King.

Dan.7.24. Reu.17.12. In *Daniel*, and the *Reuelation*, I finde it *totidem verbis*, *decem cornua*, *decem Reges sunt*: Alluding therein, as to their great power, so somwhat to the anointing thence powred on their heads: that it should bee *salus Regia*, and *per Regem*. A deliuery wrought by a *King*: the *King of Heauen* to worke it, *mediante Rege terreno*. *In cuius labijs diuinatio*, if euer it were in any's, who did thereby *eruere* that, out of the darke phrase, by which we all were *eruti*. And so, not the manner alone, but the meanes in it, too, that we were *eruendo, eruti*.

Eruendo By picking out.

Prou.16.10.

5 a That *deliuered without feare*.

And last, that all this was *sine timore*. For in the verse so it stands, first, *vt sine timore liberati*. And stands so first, that we might take speciall notice, and note of it. And though diuers Writers draw (*sine timore*) to *seruiamus*, as if there were an *hyperbaton*, to *serue Him without feare*: Yet what should let vs, so to take it, as it stands? Specially since diuers of the Ancients take it so: (I name *Origen*, *Titus Bostrensis*, *Chrysostom*, *Theodoret*, and *Theophylact*.) But we may well reconcile them both, if we say, (which truely we may

may say,) That, *without feare we were deliuered: to serue him in a state without* (or voide of) *feare.*

It is a great fauour, when we are *deliuered*, to be *deliuered, absque hoc*, that we be at all put in any feare. Some, are sometimes *saued from their enemies*, but it is, with some fright first. It was the Iewes case, when from *Haman*: It was ours, in *Anno* 88. Est 4.3.

They that are so, it cannot bee denied, but *deliuered* they are, but not *sine timore liberati*, not *deliuered without feare.* This was *without feare.* Our case, iust. Wee had no sense and so, no feare at all, of the danger, till it was past. I cannot better expresse it, then in *Theodoret's* owne words. *Sed si sic dicendum est*, (saith he) *veluti non sentientes ita, nos de periculo transtulit in securitatem.* If it may so be sayd, without any sense or feeling at all, did hee translate vs, from the depth of danger, into the state of securitie. In which point, ours did come neere to the great *deliuery* of the world, by CHRIST, what time the world little thought, either of their owne perill, or of his paines and passion,

b Without feare, or any other passion.

passion, that *deliuered* it. Yet, in this, ours had more then was in CHRISTS owne deliuerie. That there, though it were *without feare*, yet not without somewhat as euill, as *feare*. For CHRISTS was wrought by his innocent death (a matter of sorrow, and griefe.) But in ours there was none, neither feare nor griefe, nor any other vnpleasant passion. No innocent suffered here; none but they, that had their heads in the contriuing, or their hands in the digging about it. *Without feare* it was, without any thing else, that might taint our *deliuerie*, with the least matter of grieuance.

The *recapitulation* of all the former.

So then, [1] *deliuered* we were. [2] And not from the casualtie of any mischance, but from the malice of *enemies*: *Enemies*, and those [3] capitall; And those [4] close hidden *enemies*: *from* them; yea, [5] from their very *hands*: And [6] *From* their *hands*, not *out* of them. And our *deliuerie* was *eruti*, [7] from something *in abyssis terræ*; And [8] from a ruine too: [9] And that, with their ruine, that sought ours. [10] Our *saluation*, *cornu salutis*, a *Royall deliuerance*: [11] And yet *eruendo*

do it was. [12] And all *absque timore*, [13] Or *absque* any thing elſe, that might blemiſh our ioy, with matter of ſorrow in the leaſt degree.

And this for Gods part; who hath *remembred His holy Couenant* (I truſt) and performed it in euery clauſe, nay, in euery word, to vs, to the vttermoſt.

II. *Our Couenant, or Condition.*

NOw, to our part (which we may be put in ſuit for.) *Liberati* then, is cleere. But how? abſolutely? at large? *absque aliquo inde?* No condition annexed? No *vt*? Yes: take the *vt* with you. *Liberati, vt. Deliuered, that we ſhould*: Should do ſomewhat: for, *naturaliter obligamur ad dantem.* This *vt* is naturall, there groweth a naturall obligation between him that doth, and them that receiue a good turne, (And a *deliuerance*, ſpecially ſuch a one, is a good turne.) The fields we till, the trees we plant, ſhew it. They returne their fruit to them, that beſtow labour, or coſt vpon them. That (I know not how) but ſo it fals out, in matter of benefits, we be not ſo ſoone looſed,

Deliuered *That we ſhould.*

but we be tied againe: Nor eaſed, but loaden afreſh: Nor freed, but bound anew. It is the Law, the bond of nature, this, *Liberati vt.*

Should ſerue him.

And that *vt*, is *vt ſeruiamus*. And this particular, *vt*, groweth out of the Law of Nations. There the Law is, *vt victus ſit in poteſtate victoris*, the conquered, euer, in the power of the Conquerour, to take his life, or to ſaue it, at his pleaſure. But, if hee will ſaue it, then comes the voluntary *vt*, or Couenant. He that hath his life ſaued, to vow to beſtow it, in his *ſeruice*, that did ſaue it. *Serui* (the very name) came of *ſeruati*, They that ſhould haue died, and were ſaued, did willingly couenant, *ſeruã & ſeruiam*, to ſerue him, by whom their liues were preſerued. This beeing the Law of Nature, and Nations, why ſhould not the God of Nature, the King of Nations, bee allowed it? that if our liues haue bene by him ſaued; we ſhould, frõ thenceforth, come to this *vt*, *vt ſeruiamus Illi.*

c We would haue couenanted to ſerue Him.

Well, well, it is paſt now; if it were to come. It is, *that we being deliuered.* if it were,

that

that wee being to be deliuered, wee would tell another tale then: wee would be glad and faine ſo to couenant, *O deliuer* vs (then) but for this once, and we would *ſerue Him*, (that we would) and bee *holy* and *righteous*, and what he would beſides. Put any *vt*, to *liberati*, then. Wee would then ſeeke it of HIM, that now is offered by HIM, to be *deliuered*, if being ſo *deliuered*, wee will couenant, but to doe that, which we are bound to doe, *deliuered*, or no.

We ſhould haue ſerued, If not deliuered.

And, why ſhould wee thinke much of this *ſeruiamus*? All the world knowes, if the plotte had gone on, and the powder gone off, the whole land ſhould not haue ſcaped *vt ſeruiamus*: But ſhould haue ſerued *duram ſeruitutem*, been not in ſeruice, but in ſeruitude. Their ſeruitude, is changed into this ſeruice. A bleſſed exchange for vs. Great oddes betweene thoſe two: Nay, no compariſon at all, betweene Gods *ſeruice*, and their ſeruitude; their bondage, thraldom, ſlauery, tyranny, I cannot heape too many names. Gods *ſeruice* is freedome in reſpect of that: Nay, without any reſpect

And ſerued a *worſe*. For the *ſeruice*, *ſeruiamus*.

at all, *His ſeruice is perfect freedome*, wee ſay it, we pray it, euery day.

For the *partie*, *Illi*.

And, if no compariſon, in *ſeruiamus*; None, in *Illi* (I am ſure.) Nay, if there were any thing to miſlike in *ſeruiamus*, amends is made for it, in *Illi*. For the *ſeruice*, is much thereafter, as the *Illi*, the partie is, whom we *ſerue*. *Dignitate Domini honorata ſit conditio ſerui*. He may be ſo great a State (we ſerue) as, it is an honor to ſerue HIM. Now, how great a Lord, the Lord of lords is, what ſhall I need tell you? *There is no ende of his greatneſſe*. How great, and how good withall, *res ipſa loquitur*: that appeares, by our *deliuery*, in part: and more ſhall, by his eternall reward layd vp, for them that *ſerue Him*. There is, in all the world, no more honorable, nor beneficiall *Seruice*, then, this *ſeruiamus Illi*.

For *His Greatneſſe*.

Pſal. 145. 3.

For *His Goodneſſe*.

If we ſerue not *Him*, ſome other wee muſt, and *worſe*.

But ſay, we haue no mind to *ſerue Him*; if we *ſerue* not *Him*, yet ſerue we muſt, and ſerue we will, if not *Him*, ſome other. It is the condition of our life, one or other *ſerue* we doe. We muſt hold of ſome Lord: if free from one, another wee ſerue: And,

Rom. 6. 18, 20.

who

who is that other? when we are free from God, from *righteousnesse*, we serue *sinne* and *Sathan*, (a worse seruice, I dare say) better then, bee free from them, and *serue God in righteousnesse*.

But, if we will not *serue Him*, I aske, what will wee doe then? will wee *serue* his enemies? for so are these. Wee were not *deliuered from our enemies*, to *serue* His enemies, (I am sure.) That were a foule shame for vs: that were against all reason. But, if wee *serue* not *Him*, we *serue* them. Resolue then to *serue Him*, that hath *saued vs*: Not, his enemies, in a prophane and vnrighteous: but *Him*, in a *holy* and *righteous* course of life. And so, am I now come to that, wherein our *seruice* lieth.

Those *worse* be *His enemies*.

IN *holinesse and righteousnesse*. In which two, in a sort, are recapitulate the two Tables of the Law: *Holy* to God, *Righteous* to men. *Quod quis reuerenter se habeat ad diuina: Quod quis laudabiliter cum hominibus conuersetur*, (saith *Chrysostome*) Reuerently to performe holy dueties: Laudably to

The *Matter* of our *seruice*, *wherein*.

haue our conuerſation among men.

Holineſſe and Righteouſneſſe, Both.

Both theſe,(firſt)not either of them. To ſpend our *ſeruice* but in one, is but to *ſerue Him* by halues: in both,then, to *ſerue Him.* Neither in an *vnrighteous holineſse*; nor, in an *holy* kind of *vnrighteouſnes.* Neither with

Matt.23.5. the *Phariſee*, to haue all our *holines* in *our Phylacteries* and *ſringes*, and frequenting the Lectures of the Law, (no matter how

Acts 23.8. we liue:) Nor with the *Saducee*, liue indifferent honeſtly, but neither beleeue *ſpirit*, nor looke for *reſurrection*: be *Chriſtians*, like

Acts 26.28. *Agrippa, in modico*, a little Religion, vpon a kniues point, wil ſerue vs. Neither in *holines* then onely, nor in *righteouſnes* onely, but in both.

Holineſſe, firſt.

In both,but in their order though,as they ſtand; And *holines* ſtands firſt. So, to reckon of that as our prime *ſeruice*. For,if there had not been ſome meaning in it, it is ſure, *righteouſneſse* might haue ſerued for both: Religion, *holineſse*, all vertues are συλλεξίλω in it. *Suum cuique* (ſaith *righteouſneſse*) and in

Matt.22.21. that,is *quæ Dei, Deo*. Euery one,his due, And ſo God his.

Yet

Yet are they euer thus parted, here, and elſewhere: Partly, to ſet out Gods part by itſelfe, (as the fat from the ſacrifice) for the dignitie of his perſon: Partly, to keepe vp the diſtinction, which euer hath, and euer muſt be maintained, of ſeuering things ſacred from common; and holy, from humane dueties. And partly alſo, to checke the conceit that runs in the world abroad, O, he is a good man, liues quietly with his neighbors, payes euery man his due: Euery man his due? and how then? ſhall God lacke his due? I trow not, but haue his too, and his firſt. Reaſon is, HE be firſt *ſerued.* Ecclus 47. 2.

And *holineſſe* is HIS due: you may read it, in the plate of gold, in the High Prieſts forehead, *Holineſſe to the Lord*: you may heare it, from the mouth of the *Seraphim*, they mention none of all his Attributes, but that: That they doe, and doe it, thriſe ouer; Pointing vs thereby, what is chiefe in HIM, and ſhould be chiefe with vs, and whereto we ſhould chiefly direct our *ſeruice.* *Holineſſe*, is HIS due: and (heare you) ſo HIS due, as the Apoſtle is direct, *totidem verbis,* Exod. 28. 36. Eſay. 6. 3.

Hebr. 12. 14. *verbis*, without this due payed, *without holineſſe, ſhall no man euer ſee God.*

To *ſerue Him* in holines. But then, you will marke, it is to *ſerue Him, in holineſſe*. *Holineſſe* is one thing: *To ſerue God in Holineſſe*, is another: *Holineſſe* we may haue, (at leaſt, thinke our ſelues to haue) but, a ſtately, ſurly kinde of *holineſſe* it is, ſo as in our *holineſſe*, we *ſerue* him not. But it is not ynough to be *holy*: a *ſeruice in holineſſe* is required at our hands: that we acknowledge a *ſeruice in holines*, and as ſeruants, cary our ſelues, and *ſerue Him*, in it.

Our *ſeruice in holineſſe* in the congregation. Our *ſeruice in holineſſe* I diuide, as the Pſalme doth: Either *in ſecreto ſanctorũ*, when we are alone by our ſelues, (as, there, in ſecret, good folks faile not, to *ſerue Him*.) Or,

Pſal. 111. 1. *in Synagogâ*, in the open aſſembly, with the congregation.

Our ſecret *holineſſe* I meddle not with:

Deut. 29. 29. *Abſcondita Deo noſtro*, I leaue it to God. I hope, it is better, and more *ſeruice*-like, then

Deut. 29. 29. our outward is. As *abſcondita Deo*, ſo *reuelata nobis*. Our Church *ſeruice*, our *ſeruice in Synagogâ*, the outſide of it (ſo) that is no ſecret, all men ſee what it is, that full homely

ly it is, nay full rude it is, (and lightly the meaner the persons, the more faultie in it) Our *holinesse* is growen too familiar, and fellow like; Our cariage there, can hardly be termed *seruice*, there is so very little of a seruant in it.

When we doe not onely *serue Him*, but doe our *seruice before Him*, (both, are in the Text, *illi*, and *coram illo*) as, that we do, when we come hither, it is to professe our *seruice*, that we come. When we come, *before the presence of the Lord, the presence of the Lord of the whole earth*, (so the Psalme doubles it, to make vs thinke on it the better) then, saith he, worship HIM *in decore sancto*, in a holy kind of decencie, or (as we read it) *in the beautie of holinesse*. Our *holinesse* should haue a kind of *beautie* with it. *Holinesse* and *honour* the Apostle ioyneth them together, *Godlinesse* & *grauitie*, εὐσεβείᾳ ἐν σεμνότητι, and them too. Now this is that, the world complaines of; there is not that *decor*, that *beautie*: not that *honour*, not that σεμνότης, that venerable graue behauiour, in our *holines*, we cary not our selues in HIS holy Sanctuarie, where our *holinesse* should be at the holiest,

Psal. 97. 5.

Psal. 96. 9.

1. Thes. 4. 4.

1. Tim. 2. 2.

nor at His *ſeruice* there, as ſeruants ſhould, and vſe to doe.

Our *ſeruice* in adoration or worſhip of Himſelfe.

We ſtumble at the very threſhold. Our very firſt *ſeruice*, (or, rather the introduction to our *ſeruice*) in the firſt Table, (the table of *holineſſe*) is there ſet downe to be, *adorabis*. Wee turne it, *ſhalt worſhip*. How that is, we are told euery day in the Pſalme, *Let vs worſhip, and fall downe, and kneele before the Lord our Maker*. It was euer in the Primitiue Church, the firſt voyce was heard, the firſt thing they did, *ante omnia adoremus Dominum, qui fecit nos*, Before wee doe any thing, let vs fall downe and worſhip the Lord that made vs. And, it ſhall neuer be found, that they came in, without it. But, this ſhall, that men came to the Temple, purpoſely to adore, and that, that they did, though their time, or occaſions would ſuffer them to doe nothing elſe. That, they held a *ſeruice*, of it ſelfe. Now, adoration is layed aſide, and, with the moſt, neglected quite. Moſt come and go without it, Nay they ſcarſe know, what it is. And, with how litle reuerence, how euill beſeeming vs, wee vſe our ſelues in the Church,

Exod. 20. 5.

Pſal. 95. 6.

Church, cóming in thither, ſtaying there, departing thence, let the world iudge.

Why? what are wee to the glorious Saints in heauen? doe not they worſhip thus? Off goe their crownes, *downe before the Throne they caſt them*, and fall downe themſelues after, when they worſhip. Are we better then they? Nay, are wee better then his Saints on earth, that haue euer ſeemed to goe too farre, rather then to come too ſhort, in this point? There was one of them, and he was a King, (no leſſe perſon) when it was thought, hee had done too-much, What? vncouered? yea *vncouered* (ſaith he) and if that be too vile, *vilior adhuc fiam pluſquam*, I will bee yet more vile; Why, it is *before the Lord*, before whom we cannot be too low. To humble our ſelues before Him, it is our honour, in all eyes, ſaue ſuch as *Mical*. And, I read of none, but of *Rabſakeh*, that vpbraided King *Ezekias*, for ſaying to his people, *You ſhall worſhip before this Altar*. No more then, is ſought from vs, then Kings on earth, then crowned Saints in heauen, in their *holy ſeruice*, doe before *Him*.

The worſhip of the Saints in heauen.

Reu. 4. 10.

Of the Saints in earth.

2. Sam. 6. 22.

Eſa. 36. 7.

In *Malachies* time, things were growen much to this paſſe, that now they are, to this want of regard: to thinke any ſeruice (though neuer ſo ſlight) would ſerue God well ynough. When they were come to this, God is faine to take ſtate vpon HIM, and to tell them plainely, HE would haue them know, HEE is a King, and a Great King, [1] *Great*; for *He is King of the whole earth*, Others, but of ſome part of it. [2] *Great*: for *Hee is King for euer and euer*; Others, but for a terme of yeeres. [3] *Great*: for *Hee is King of Kings*, and they HIS lieges, too, whoſe lieges wee all are. And ſo falls to terms with them, that HE held ſcorne to be ſo ſlighted ouer, euen to theſe very words, *Shall I take it at your hands?* And then, bids them go, & do but offer ſuch *ſeruice*, as this, to their Prince, doe but come before him, on that faſhion: See, if he will be content with it, or *accept his perſon* (that is) giue him a good looke, if any ſhould ſo appeare in his preſence. No more wil God: HE knoweth no reaſo, why any king or creature on earth, ſhould be vſed with more reſpect, or ſerued with more reuerence, then HE.

Gods diſdaine of our worſhip.

Mal. 1.14. Pſal. 47.7.

Pſal. 10.16.

Reu. 1.5.

Mal. 1.13. 8.

Thus

Thus *ſerue* we *Him*, in His *holy worſhip*: how *ſerue* we *Him*, in his holy things? how *ſerue* we *Him*, in our *holineſſe* there? I will begin, and take vp the ſame complaint, that the Prophet *Malachi* doeth. Firſt, *Menſa Domini deſpecta eſt*: *The Table of the Lord is not regarded.* That Sacrament, that euer hath bene compted, of all Holies the moſt holy, the higheſt and moſt ſolemne *ſeruice* of God; (where are deliuered to vs, the holy Symbols, the precious memorials of our greateſt *Deliuery* of all:) why, of all others they ſpeed worſt. How are they in many places, denied any reuerence at all, euen that which Prayer, which other parts haue? No *ſeruice* then: No ſeruants there: but bidden gueſts, haile fellowes, homely and familiar, as one neighbour with another. And, not onely, *de facto* none they haue: but, *de iure*, it is holden, none they ought to haue. And that, ſo holden, as rather then they ſhall haue any, ſome wil ſuffer for it, or rather, for their owne proud follie, in refuſing it. What time they *take the cup of ſaluation*, they will not *inuocate*, at leaſt not be *in ſpecie inuocantis*: as the

Our *ſeruice* in his holy things.

In the Sacrament.

Mal. 1. 7.

Pſal. 116. 13.

King the Prophet would. What time they
1. Cor. 10. 16. receiue the *cup of blessing*, they will not receiue it as a blessing, as children receiue it frō their parents, and their children from them. Both which, *inuocation, and receiuing a blessing*, were neuer done, but *de geniculis*. What shal the rest looke for, if thus we *serue Him*, when wee are at the holiest?

Our seruice of God in the *seruice*, that is, *in prayer*.

Shall wee now come to *seruice* indeede? λατρεύσωμεν the word here in my Text. It is no new thing, for one *species* to carie away the name of the *genus* from the rest, as in this: For though there bee other parts of Gods *seruice*: yet Prayer hath borne away the name of *seruice*, from them all. עבודה the Hebrewes call their Common Prayer, and that is, *seruice*. And the Greekes, theirs, λειτουργίαν, and that is so, too. And wee, when we say, At Seruice time, and the Seruice booke, and refuse to be present at Diuine seruice, meane so likewise. And, God himselfe seemes to goe before vs, and direct vs so to doe. For His *house*, He hath named *the*
Esa. 56. 7. *House of Prayer*. (Obseruing the Rule, to giue it the denomination, from that which is the chiefest *seruice* in it.) As indeede, when

when all is done, deuotion is the proper, and moſt kindly worke of *holineſſe*: and, in that *ſerue* we God, if euer wee *ſerue* him. Now, in what honour, this part of *holineſſe* is; what accompt we make of this *ſeruice*, doe but tell the number of them that bee heere at it, and ye ſhall neede no other certificate, that in His *ſeruice* we *ſerue Him* but ſlenderly.

Thou haſt magnified thy Name, and thy Word aboue all things, ſaith the Pſalme. After inuocation then of His Name; let vs ſee how wee *ſerue* His word; that part of His *ſeruice*, which in this Age, (I might ſay, in the error of this Age) caries away all. For, what is it to *ſerue God in holines*? why, to go to a Sermon: All our holiday *holineſſe*, yea, and our working day too, both are come to this, to heare (nay, I dare not ſay that, I cannot prooue it) but, to be at a Sermon.

Pſal. 138. 2. Our ſeruice of God *in the Word.*

The Word is *holy* (I know) and, I wiſh it all the honour that may bee: but, God forbid, wee ſhould thinke, that *in hoc vno, ſunt omnia.* All our *holineſſe*, is in hearing: All our *Seruice*, eare-ſeruice: that were in effect, as much as to ſay, all the body were *an eare*.

1. Cor. 12. 17.

An

An error it is, to ſhut vp his *ſeruice* into any one part, which is diffuſed through all. Another, ſo to do, into this one. It is well knowen, that, all the time of the Primitiue Church, the Sermon was euer done, before the *ſeruice* begun. And that, to the Sermon, Heathen men, Infidels, and Iewes, Heretickes, Schiſmatikes, *Energumeni*, *Catechumeni*, *Pœnitentes*, *Competentes*, *Audientes*, all theſe, all ſorts of people were admitted: But, when they went to ſeruice, when the *Liturgie* began, all theſe were voided; not one of them ſuffered to ſtay. It were ſtrange, that, that ſhould be the only, or the chiefe ſeruice of God, whereat, they which were held no ſeruants of God, no part of the Church, might and did remaine no leſſe freely, then they that were.

But euen, this holy Word (wherein all our *holineſſe* is) how *ſerue* wee HIM, in it? Nay, we *ſerue* him not, we take the greateſt libertie there, of all other. We come to it, if wee will: wee goe our wayes, when wee will: ſtay no longer, then we will: and liſten to it, while we will: and ſleepe out, or turne vs and talke out, or ſit ſtill, and let

our

our mindes roue (the reſt) whither they will: take ſtitch at a phraſe, or word, and cenſure it, how we wil. So the word ſerues vs to make vs ſport: we ſerue not it. At this part of our *ſeruice in holineſſe*, we demeane our ſelues with ſuch libertie (nay licentiouſnes rather) that holy it may be, but ſure *ſeruice* it is not, nothing like. And truely, it is a notable Stratageme of Sathan, to ſhrinke vp all our *holineſſe*, into one part: and into that one, where wee may bee or not be: Being, heare or not heare: Hearing, mind or not minde: Minding, either remember or forget: Giue no account to any, what wee doe or not doe; Only, ſtay out the houre (if that) and then goe our way: many of vs, as wiſe as we came: But all (in a manner) hearing (as *Ezekiel* complaineth) a Sermon preached, no otherwiſe then wee doe a *ballad ſung*: and doe euen no more of the one, then we doe of the other. Eye-ſeruice God likes not (I am ſure) no more (ſhould I thinke) doth Hee care-ſeruice. *Speake on Lord, for thy ſeruant heareth* (and well if that, but ſcarce that, otherwhile) but, *ſpeake on Lord*, whether

Ezek. 33. 32.

1. Sam. 3. 9.

thy ſeruant heare or no: would any of vs be cõtent with ſuch ſeruice? Yet this is all: to this, it is come. Thus we *ſerue Him in holines*: This *ſeruice* muſt ſerue him (as the world goes;) for if this way we *ſerue Him* not, wee *ſerue Him* not at all.

Our ſeruice in holineſſe out of the Cõgregation.

But all Gods *ſeruice in holines*, is not in the Church. Some is abroade. And, when we are forth of the Church, neither Word, nor Sacraments, nor Cõmon Praier, there: Onely there, we *ſerue Him* in his Name.

To *His Name.* Pſal. 111. 9. Pſal. 99. 3.

And, *Holy* and *reuerend is His Name* (ſaith one Pſalme,) And, *Great and feareſull is His Name* (ſaith another.) Now, how vnholily, this *holy*; how vnreuerently, this *reuerend Name* is vſed; vpon how ſmall cauſe this *great*, how without all feare, this *feareſull Name* is taken vp in our mouthes, I muſt ſay it againe and againe (which S. *Auguſtine* ſaith) *aures omnium pulſo, conſcientias ſingulorum conuenio*: I ſpeake to the eares of all in generall; I conuent the conſcience of euery one in particular, that heareth it.

Pſal. 138. 2.

That, which by HIM is *magnified aboue all things*, is by vs vilified beneath all things.

Mat. 6. 9.

We pray for it, firſt; we regard it laſt, certeinly.

teinly. For if it be indeed *holy*, *let no man count it common*. If not count it so, not vse it so: for, what we vse as common, *eo ipso*, we make it vnholy (*quantum in nobis est*;) for, common and holy are *contradiuidentia*. Acts 10.15.

[1] And to make it so common, that is to profane it: Euill enough that. [2] But in the eagernesse of our spirits, to vse it to grieuous execrations, that is more, euen to pollute it: A worse matter farre. [3] But beyond both those, to let it come to this, that wee grow vnsensible of both, and both passe from vs, and wee haue no feeling of either, this is worst of all. Call wee this to *serue Him in holines*, for this dayes deliuery, when we so serue His Name? Ezek. 39.7.

But neither is all Gods *Seruice in holines* alone: Some is in honest dealing with men, in *righteousnes*: God is *serued* in that too. He that hath done a piece of good iustice, downward: that hath done his dutie to his Superior vpward: that hath dealt equally with his euen Christen: in so doing, hath not only dealt wel with men, but done God good seruice also. That a man may go from Church, and yet say truly he Our seruice to God *in righteousnesse*.

goes to *ſerue* God, if he goe about theſe.

Well, how goes our *righteouſnes*? how *ſerue* wee God there? Diuers errours are committed in that, too.

Holines held a diſcharge from righteouſnes.

One is of them, that thinke *holines* a diſcharge from *righteouſnes* quite. So they *ſerue* God, and heare Lectures (as the terme is) they take themſelues liberty, to pay no debts, to put their money out to vſurie; to grinde their tenants; yea, and ſo they miſſe not ſuch a Lecture, in ſuch a place, they may doe any thing then. Nay, God is *ſerued* in *righteous* doing, as well, nay better, then in *holy* hearing.

Righteouſnes held no ſeruice.

A ſecond kinde (which I like not neither) that when men deale honeſtly, keepe touch, pay their debts: they are ſo braue, ſo imperious vpon it, ſo like great Lords, as if *righteouſnes* were no *ſeruice*, all were mere liberalitie they did, men were bound to them for doing it, they were not bound to doe it: Nay, wee *ſerue in righteouſnes* too, That alſo is a *ſeruice* (ſure.)

Righteouſnes meaſured by the Common Law.

A third, and that very common, of them that make the law of man, a ſcantling of their *righteouſnes*: And further then that wil

wil compel them; they will not go, not an inch; nor ſo farre neither, *ſine timore*, but for feare. Yea, not onely our *righteouſnes* to men: but euen *our feare to God is taught vs by mans precepts*: and in both, ſo *the Statutes of Omri* bee obſerued, all is well. But, whatſoeuer a man elſe may make ſure, he cannot make ſure his ſoule, by the law of the Land. This *righteouſnes* here, goes vp to God and his Law: and pierces deeper beyond the outward act, euen to the inward man: whence, if ours come not, or whither, if it reach not; Man wee may, (perhaps) but God, *in righteouſnes, ſerue* we not.

Eſa 29.13. Mica.6.16.

But euen according to mans Law, our *righteouſnes* goes not well ſo, neither. The Philoſopher giues a rule, when a people is iuſt or righteous, according to mans law: (Gods hee knew not) and that is, when iuſtice wants worke, hath little to doe. By which rule, ours is in no very good caſe: Men are ſo full of ſuits, ſo many cauſes depending before euery ſeate of iuſtice: Iuſtice, ſo much to doe: and all, to repaire the wrongs of our vnrighteous courſes, while each one ſeekes rather, to ouer-rule

Our righteouſnes too much worke.

men by wrong, then to *ſerue* God by right.

The Seats of righteouſnes faultie.

And, this were not ſo euill, if all the iniuſtice were below: if the Seates which are ſet to doe iuſtice and *righteouſnes*, were themſelues right. For, fares it not euen with them, as the Prophet *Hoſee* ſaith, *The Princes of Iſrael are as they that remooue the land marke*? Each Seate ſeeking to enlarge their owne border, and to ſet their meerſtones within the others ground? A full vnnaturall thing in a body, that one arme ſhould neuer thinke it ſelfe ſtrong enough, vntill it had cleane ſhrunke vp the ſinnewes of the other. But I ſtay. Theſe things, being amended, wee ſhall bee ſo much the more in a forwardneſſe, to *ſerue* God, both *in holines and righteouſnes*: And ſo, for the matter of our *ſeruice*, keepe our Couenant.

Hoſ. 5. 10.

II. The *Manner* of our ſeruice *How.*

FOr the maner, now. *To ſerue Him,* [1] *ſine timore*, without feare: [2] *coram ipſo*, before Him: [3] *omnibus diebus noſtris*, All the dayes of our life.

That, *without feare.*

[1] *Sine timore*, without feare. And ſo, in a ſenſe

ſenſe we do. So *without feare* at all, as if men were afraid, to ſeeme to *feare* God. But, this is no part of his meaning. *Without feare* (here) is not *without feare* of HIM, (of God) but, that being now without *feare* of our *enemies*, we ſhould doe it, the rather. For, who being in a bodily feare; who hauing *Pharao* and his hoſt hard at their backes, could quietly thinke of *ſeruing God?* That, euen God himſelfe, did rid his people of that feare, before euer hee gaue them his Law, to *ſerue* HIM by. But when mens minds are quiet from the agonie and terror of it, when they are ſetled *in tranquillo*: they ſhould in all reaſon then, better intend HIS *ſeruice*. Exod. 14. Exod. 20.

And, wil we (thinke you) if we be ſo out of *feare*, intend it the better? without doubt, in experience, we finde it contrary. For, except we be held in feare, wee ſcarſe *ſerue Him* at all: how ſoone we are out of *feare*, we forget our ſelues, and our *ſeruice*, yea God, and all. True: yet for all that, the *ſeruice* ſo done in feare, is but a dull heauie *ſeruice*. It likes him not. God loues *lætus lubens*, when being at libertie, with a liberall

rall minde, we doe that we doe. *Leti ſeruie-*
Gene.47.25. *mus Regi* (ſay they in *Geneſis*) and, it pleaſed the King: And it pleaſeth God as well, if the *ſeruice* wee doe, wee doe it cheerefully, without mixture of *feare*, or any ſeruile affection.

Without This *feare* to *ſerue Him*, but not
Mal.1.6. without *His feare*. *Nam, ſi Dominus*, if He be a Lord (as if we be His ſeruants, a Lord hee is) *vbi timor?* where is my *feare*, ſaith hee in *Malachi*? As loue, to a father: ſo feare to a Lord, doeth belong moſt properly. And, this is not Old Teſtament onely: the Apoſtle is as direct, in the New, if wee will *ſerue Him* to *pleaſe Him*, (and as good not *ſerue*, as ſeruing not *pleaſe*) if wee will ſo
Hebr.12.28. *ſerue Him*: wee muſt doe it, *With reuerence* and *feare* λατρεύωμεν εὐαρέστως μετ' αἰδοῦς καὶ εὐλαβείας. Neither rudely then, without *feare*, nor baſely, with *feare*: But reuerently, with *feare*, and cheerfully *without feare*: (that is the meaning.)

That, *before Him.* Exod. 20.3. 2 To *ſerue Him, coram ipſo, before Him.* *Coram ipſo*: for, *coram me*, is the terme of the Law. As if He were preſent, and looked on. And it helps much to our *ſeruice*, ſo to doe it. Helps our reuerence, not to doe it rudely:

rudely: (we doe it *before Him.*) Helps our ſincereneſſe, without hypocriſie, to doe it, as *before Him*: For, theſe two words, *coram ipſo*, are the bane of hypocriſie.

All things are *before Him*: In nothing can we get behind *Him*, or where HE cannot ſee vs. But, ſome things are *before Him* and men, both: Thoſe, we call not, *before Him*, properly. Properly, that is *before Him*, that is *before* none but *Him*. That is the heart. *Coram homine*, the *ſeruice* of the eye: *Coram ipſo*, the *ſeruice* of the heart. Men loue no eye-ſeruice, neither, if they could diſcouer it, but they are faine to take it; the heart is not *coram ipſis*; *Coram ipſo* it is: Vpon that, is HIS eye: and nothing pleaſes HIM, if the heart be away: for that, of all other, is HIS peculiar *coram ipſo*.

It is a broken *ſeruice*, if any part, chiefly, if the chiefe part (the heart) be away. It would be entire, and with all parts, ſince all are *before Him*.

It is a mock-ſeruice, as if what ſerues man, would ſerue Him: as if wee could complement it with God, with faces and phraſes, as with men we doe.

That, *all the dayes of our life.*

3 The laſt, is *omnibus diebus noſtris.* As ſincere, without fayning: So, conſtant without fainting. *Coram me*, excludes the *Phariſaicall ſeruice of the outſide of the platter*: *Omnibus diebus*, the *Bethulian ſeruice*, for certaine dayes, and no longer.

Matth. 23. 25. Iudit. 7. 30.

You ſhall haue few, but will *ſerue* God at a brunt: haue certaine pangs of *godlineſſe* come vpon them at times: be affected for the preſent, with a deliuery, grow a little *holy* vpon it. That little, is little worth. God complaines in *Malachi.* That in their *holines* they *puffed*, and blew, as men ſhort-winded, quickly weary of it, and ſoone out of breath. And in *Hoſee*, that their *righteouſneſſe* was *as the morning cloud*, ſcattered, and gone, before the Sunne was an houre high.

Mal. 2. 13.

Hoſ. 6. 4.

To *ſerue Him* then, not with *vſura exigui temporis* ſome ſmal time: *primis diebus*, two or three dayes at the firſt, and then, *defuncti*, we haue quit our ſelues well: but, from day to day, as long as there is a day left to *ſerue Him* in; So long to *ſerue Him.* To *ſerue Him* to the very laſt.

Some *dayes* more then ſome other, though. Pſal. 111. 4.

The mercifull and gracious Lord hath ſo done his marueilous acts, that they ought to be had in

euer-

euerlasting remembrance; all of them. But some more specially: for some are more then marueilous: As, was this of ours. That if *quibusdam diebus*, would serue for them: *Omnibus diebus*, is little ynough, for this. So, more then gracious: so more then marueilous: so more then both, in this: as the memorie of it, neuer to die, neuer to decay, but our dayes & it, to determine together.

And for all that, though *omnibus diebus*, all our dayes, and in them all: yet, not in them all alike. So in all, as, in some, more then other some, *Suscipiunt magis & minus*. So then to *serue*: as in our dayes after the deliuerie, we doe it, more, and better, then before. And, vpon the day it selfe (that is, as this day) we do it, most of all.

More
The dayes since.

And this day, most.

THus, we haue layed foorth our Couenant, both for *Matter* and *Manner*. Wherein, if wee will deale as iust men, wee must keepe it: and, if deale as wise men, we will keepe it. For, who knowes, but wee may (perhaps) stand in need of a *deliuerie* againe? If we behaue our selues frowardly in His Couenant, what shall become of vs,

It wil be wisely done to keepe our Couenant.

then? How ſhal we hope for ſuch another at His hands? And, if He doe not, who can deliuer vs from ſuch another?

We ſhall be without feare of ſuch another.

But, ſuch another (wee hope) ſhall neuer come: And I wiſh, and hope ſo, too: But ſhould hope ſo the rather, if I could ſee, wee did but ſet our ſelues to *ſerue Him*, as hath bene ſaid. Otherwiſe, the Deuill, he is our enemie; (that is once) And, if we had no other, hee is ynough: An vnquiet ſpirit he is; I truſt him not, though euer ſince hee ſleeps the foxes ſleepe. For the breach of our couenant, if he bee let looſe, he is able to doe miſchiefe enough. And we haue the amends in our hands. *Liberati* we had, *ſeruiamus* we returned not. Returne it then, and then, wee ſhall be *without feare* of any more.

We ſhall bee in hope of a reward.

And, not only *without feare*: but we ſhal be in hope alſo; And that, not of a new *deliuerãce* only (if need be) but, of a further matter: For, though our *ſeruice* bee due, without any: but much more due, vpon a *deliuerie*, ſpecially ſuch as ours this day was, though no more euer ſhould bee done for vs: yet, that we may know, we *ſerue* a Lord

of

of great bountie, this shall not be all: Ouer and aboue our assurance to bee *deliuered, toties quoties*; we shall not be vnconsidered for our *seruice*, besides. Let our deliuery goe, *transeat*: He desires no *seruice*, but for a reward.

And so I returne now to the word of our *seruice*, the word of our Text, λατρεύσαι. In λατρεύσαι, there is λύτρον: And λύτρον, is a recompense, or reward. Gods *seruice* is λατρεία. *Deliuered* we were, by Couenant: Of His great bounty: Rewarded we shall be beside. It is in the very body of the word, (this.)

Reward is in the body of the word λατρεύειν (to serue)

So, here is λύτρον and λύτρον: λύτρον in our *deliuery*: And λύτρον, in our recompense. Let one of them, λύτρον or λύτρον: or, if not one of them, both of them preuaile with vs, to see *Him serued*.

And, what shall the reward be? I wil tell you that, and so end. It shalbe the *Grand deliuerance* in *Benedictus*, here. As ours of the day was a riddance of vs, from our bodily *enemies*, for the time; and we set in a state of temporal peace, which we haue enioyed euer since: So, the finall reward of our *seruice* shalbe a riddance frō our ghost-

The *reward* of our seruice.

Without *feare*.

ly *enemies*, for euer, that come not with a puffe or blaſt of Powder, but with a lake of fire and brimſtone, the *ſmoke* whereof *ſhall aſcend for euermore.* To be rid of them, and ſo being rid, to enioy a State, of perfect, of eternall peace, and ſecuritie, without euer fearing more; *ſine timore*, indeed.

Reuel. 14. 11.

Before *Him.*

And, to make it euery way correſpondent, for *coram ipſo*, here: it ſhalbe, *coram ipſo*, there. *Euen in his preſence, in Whoſe preſence is the fulneſſe of ioy.*

Pſal. 16. 12.

All the dayes of our life.

And for *omnibus diebus*, here: *all the dayes* of this tranſitorie, ſhort life, we ſhall enioy it all *the dayes of Heauen. Omnibus diebus?* nay *omnibus ſeculis*, all the Ages of eternitie. And ſo, for that, which in Law is held but as a leaſe of ſeuen yeeres: haue an euerlaſting freehold, in HIS heauenly Kingdom, there to reape the reward of our *Seruice*, world without end.

♣♣♣